the caution which prevails among mankind, with all the hardy virtues which grow upon caution. We owe to the instigative feelings a large portion of human energy and activity. One-half of man's exertions, and more than one-half of his happiness, proceed from hope. Where there is hope, there will generally he some life ; when hope ceases, action also ceases. God in his administration employs both these classes of emotions; by the one., he can cast at particular times, as at the time of a plague, for instance, a gloom accompanied with utter helplessness over the minds of a whole community; and by the other, send forth half a continent, as was done in the times of the Crusades, on some great enterprise.

II. There are those \vhich arise from the contemplation of persons and objects as supposed to possess good qualities, they are THE ADHESIVE AND EEPULSIVE. In such cases the mind experiences a delight in the contemplation of the object, and specially in the presence of the object as fitted to make that contemplation more vivid, and also a tendency to cling to that object. Opposed to these feelings we have another class, leading us to abhor and turn away from certain objects, as supposed to possess evil qualities : they are the feelings of aversion and hatred. When we are led to contemplate persons as having conferred favours upon us, we are inclined towards them by a feeling which, if not gratitude, (for gratitude, as implying wish, is a virtue,) is often the incentive to gratitude. When we con-template them, on the other hand, as inflicting injury upon us, we are led to repel them from us or to flee from them : and the emotions that arise are anger, indignation, and such-like feelings, no way sinful if unaccompanied with sinful desires. Every moralist has observed how admirable the provision which is made through these instinctive affections for the

instant repulsion, and so the prevention of injuries. The feeling arms the mind on the instant with weapons, and provides it with resources to check or throw back the evil, when cool reflection might be too slow or too feeble in its operations. It has often been noticed, as another beautiful provision, that all the benign affections are pleasant at the time, while all the malign affections are unpleasant; and by this means, as well as by many others, God would lead us to cherish the former, and to expel the latter as soon as possible. Revenge, even when successful, has within